331. Scottish Church H.

K

A

POEM,

On the Aſſociate Synods procedure, againſt the Defenders of the religious Clauſe of ſome

Burgeſs Oaths;

AS

Preſently applyed to this NATIONAL PROFESSION of Religion ſubjectively conſidered.

Jer. iv, 2. Jer. v, 2. Hoſ. iv, 15.

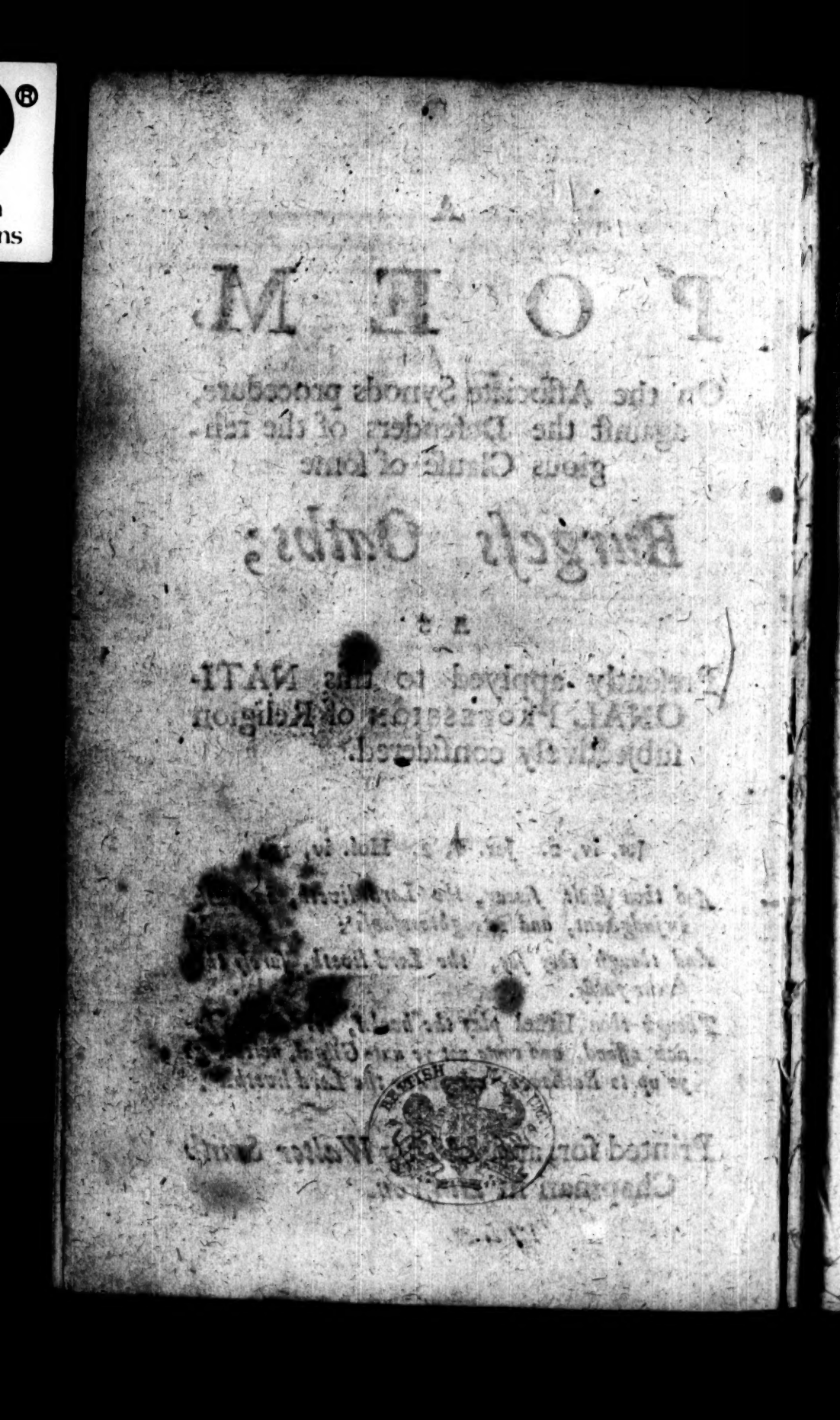
And thou ſhalt ſwear, the Lord liveth, in truth, in judgment, and in righteouſneſs;

And though they ſay, the Lord liveth, ſurely they ſwear falſly;

Though thou Iſrael play the harlot, yet let not Judah offend, and come not ye unto Gilgal, neither go ye up to Bethaven, nor ſwear the Lord liveth.

Printed for, and ſold by *Walter Smith* Chapman in *Balfron*.

1749



A

POEM.

WHen covenanted reformation
Set up its head within this nation;
Us oppoſites began to rage,
Before they well read o'er a Page.
Then venom did riſe from their quill,
Like ſtinking ſtem from a dunghil,
In oppoſition unto which,
If I the matter cleanly touch.
A plan was laid, for reformation;
Had brethren all ſtood in their ſtation;
A teſtimony was emit,
Defections nerves, which cleanly cut.
Our Covenants on forty three,
Renewed were with unitie;
In Stirling kirk, as you may ſee,
Save one who from the field, did flee
Unto the mounts; who got his dunts;
For flights, and mutability;
At which ſome others took a huff,
For which they got a cleanly cuff.
But to the purpoſe I muſt hold;
Before my animals grow cold,
Our Children then were brought to birth,
But wanted ſtrength them to bring forth.
A Burgeſs oath came on the field,
Which ſaid ye Covenants muſt yield;
Or elſe with me ye muſt agree;
For I do plead antiquitie.
I alſo have authoritie,

Tho' from inferioritie;
Yea, ſays thou ſo, thou councils act,
On thee I will not turn my back.
The word gives me authority,
Therefore be ſubject unto me;
Elſe I'll purſue thee to the bar;
Tho' there ſhould be a paper War.
And there thou ſhalt be doom'd to die,
Altho' thou plead antiquitie:
Thou art apoſtate from the truth,
But I'm reforming from my youth.
Now thou and I cannot agree,
Without a contradictorie,
If I get ſentence unto death,
I will proteſt, while I have breath.
This came to paſs accordingly,
In Briſto kirk as you may ſee,
A keen debate there did enſue.
But Burgeſs Oath would never bow;
Which was condemned, in its ſtation,
Becauſe of its miſ-application,
To preſent national profeſſion,
As ſtanding mixt, with much defection.
Thoſe that ſtood up for its defence,
Proteſted and departed hence;
With promiſes, to give in reaſons,
In conſequence of proteſtations.
A committee appointed was,
According unto Synod laws,
To give in anſwers, that were fit,
Againſt the next time they did ſit;
In Stirling kirk, where was a pauſe;
Becauſe no anſwer ready was,
The committee gave their excuſe,
The Synod it did not refuſe.
The proceſs did ſiſt, for a while;

Till their next meeting in April,
But policy within a ſpace,
Began to turn back the chaſe.
Proteſters did a vote contrive,
When met together, in a hive;
Who ſoon came forth, like buſie bees;
And hived on the court decrees.
The puſht the ſynod, with this vote,
A term of communion, or not;
And judges ſat, in their own cauſe;
Which contradicted wholſom laws.
The Synod did let in their vote,
I wiſh it may not bring a blote,
To two, or three, it did give way:
At laſt it came to a delay.
A brother then ſpake without fear,
To proteſtations we adhere,
The cauſe did thus ſtand on its feet,
Until the next time, they did meet;
To hear what proteſters would ſay;
Which might for anſwers pave a way,
But to prevent the dint of ſword,
A ſecond vote was contrived;
Which ſtruck againſt the church decree,
In Briſto kirk, as you may ſee,
Proteſters there oppos'd the laws,
And judges ſat, in their own cauſe;
Refuſing then to read their reaſons,
Which they gave in, for proteſtations;
Neither will they the anſwers hear:
Altho' the court did both require;
But in their room, they puſht this vote;
Tranſmit the whole affair or not:
To preſbytries and unto kirks,
Away with ſuch politick quirks,
And ſome to leſs ſocieties,

To raiſe among them, hives of bees,
To ſubſtitute the church decree,
Smells rank of independencie;
And cannot ſtand with preſbyt'rie,
But paves a way for anarchie.
The Synods act they leave on foot,
And yet its throat they cleanly cut;
Becauſe the ſame they will tranſmit;
To judge again as they think fit,
They will have members to vote clean,
And yet throw miſt into their een;
For ſome had not been there before;
To hear the matter leſs or more.
To read their reaſons, they refuſe,
Which members minds did much confuſe;
Neither will they the anſwers hear,
To pave a way, for voting clear
But puſht their vote, with a great heat;
And threw the cauſe down at their feet,
While moderator and the clark,
Were ſtun'd at this unhallowed wark,
A proteſter without controll,
Went on, and call'd the Synod roll:
Till proteſters did end their vote,
Whether the Synod will or not.
While they went on, 'gainſt what was right,
Some then diſplay'd a banner bright;
By proteſtations, for the cauſe:
When it lay low, and bleeding was,
Proteſters played a filthy ſport,
By which unhinged was the court;
Themſelves diveſted of the Keys;
Becauſe they turn'd them perverſe ways,
The Keys together with the cauſe,
Devolv'd on them, who kept the laws.

The former moderator ſpoke,
Let us unto the banner flock;
All who are willing to adhere,
The fallen ſtandard up to bear.
Then he in name of all the reſt,
Who did adhere to what was beſt,
Did intimate their meeting next;
With time and place which then were fixt.
On former ground, they then did ſtand;
And went to work, with heart and hand,
They 'gree, to ſtay another week,
And counſel from the Lord to ſeek.
They then concluded ſome few acts,
To fortifie their former facts,
To kirks they give out full extracts;
To regiſtrate among their acts;
There they declare no ſeparates,
Can ſit in judgment, and make acts;
Till they confeſs their former facts;
According to the Synods acts.
The reaſons of proteſts were read,
At which, not many hearts were glad
Unto which anſwers then were made;
The proceſs quickly to expede.
The members then were ask't at large,
If theſe anſwers wipt off the charge,
Reply'd ſo far, as they could ſay;
The charge was wiped clean away.
The Synod ſhortly then did find,
Their brethren tolerating ſin;
By lifting up a proteſtation;
Againſt their act, without a reaſon.
This together with other things,
Them ſurely under cenſure brings.
The doctrine they pervert I fear,
By ſuffering honeſt folk to ſwear.

Two oaths, which surely contradic;
This will a tender conscience prick.
The one swears to a mixt profession,
Without making the least distinction;
Save poperie, which cannot stand,
Within a covenanted land,
What sects have risen heretofore,
To these it opens a back door;
Yea every tolerated sect,
To thes it will not give a check.
The other swears to reformation.
As covenanted in this nation,
By which it kirks, and state, does purge;
Of their defections, with a scourge;
At present these cannot agree,
Without a contradictorie.
Our covenants, as you may see,
Now want legal authoritie.
Such now who Burgess oath have swore,
Have put our covenants to door.
Protesters now the cause do smother,
By joining these two oaths together:
Our Covenants they have declin'd!
Their people are much of their mind;
And thus they break their sacred vow;
Because their Burgess will not bow.
The hedge of government they crusht,
In prosecuting their protest;
By judging in their own cause,
Contraire to all righteous laws.
In contumacy they stand stable,
All these things makes them censurable.
Before their process was expede,
They took a fancy in their head,
And constitute, into a court
Without having a warrant for't.

For parties to make up the court,
Let such produce their warrant for it,
According unto [illegible]
They subject to the court [illegible]
Till once their process be [illegible]
If they to reason will give heed.
Forthwith the synod did proceed,
As they were helped to come speed;
Of discipline to draw the [illegible]
According to the written word;
The court a libel did compose,
And put it in the hand of those,
With summonses to compear at court;
But this was turn'd into a sport.
The libelled the court condemn'd,
Refusing still them to attend;
Some says, the libel was burnt quick,
This was but a malicious trick,
When time of their appearing came,
They all declined, save one man,
Declaring he was summon'd here;
For which he did not disappear.
Who spoke, as he had been a chanter;
And yet the court abus'd with banter,
He asked leave to read a letter,
That they might know his mind somebetter.
They grant this, out of lenitie;
Yet he disclaim'd authoritie.
He read his banter with a huff,
For which he got a cleanly cuff,
The libel was found relevant.
Tho' some fnoodl think this but a cant.
It proven was, without objection,
Against the libelled defection.
By witnesses, who cited were;
The truth before them to declare.

Yea, even by notorious facts,
In pamphlets, and pretended acts,
The event then came forth with speed,
Against presbters to proceed
A vote came out, without a struggle,
Finding them all censureable.
The next thing that proposed was,
On them what censure was to pass.
Some leading fathers then alledged,
The highest censure they deserved.
This proposal made a fuss,
Among all those, that were not clear;
At length they came to acquiesce,
To let a lesser sentence pass
It carried by majoritie,
That they now all suspended be;
With view unto a higher sentence,
Unless prevented by repentance,
But he who beaten'd at the bar,
At next sederunt got a scar,
Who was deposed from his station,
With lesser excommunication.
They left this matter to consider,
Till next time they should meet together;
Which was within the next half year,
Expecting pannels to compear.
The matter on the first thus stood,
And then the Synod did conclude.
At Synod next, it got a hearing,
But no pannels then compearing,
They in their contumacy stand,
All close together in a band.
The Synod then had ground to venture,
To pass into a higher censure;
Upon the pannels, they inflict,
A double sentence very strict;

Deposing them all from their station,
With lesser excommunication
Which followed were, with intimations
Of thir, in all their congregations;
To these supplies were to be sent,
Until another settlement.
This process sisted for some time,
Until on August, forty nine.
Forthwith the Synod did present
The highest sentence to expede
By some there was a motion start,
To censure all, or but a part
Unto the last they did agree,
To pass the sentence upon three,
Who were most active, in the crime
As did appear at present time.
If ye ask me what are their names,
Messrs. Ralph, Hutton, and Fisher James,
The sist this sentence does not hinder
Until next time the Synod sit,
Protesters now what can they mean?
Thwarting their testimony clean,
Which owned was, as may be seen
With doctrine and with worship clean
With government and discipline,
For purging out defections
Thus to rebel against the
When they into defections
Some whiped others very keen
For lesser faults as may be
And yet they will not take a
When they into defections
They say they are still innocent,
Tho' on defections they are bent
In which they daily do advance
Let testimony take its chance.

They once did [illegible]
Gathering the flock into a round;
The fallen [illegible] up to hold;
But now their zeal seems to be cold.
Gathered [illegible] lying wells,
By blowing with a contrair blast,
Back to the [illegible] they bend,
Resolving there, their days to end.
Leaving the [illegible] behind their back,
There lying like no water wrack;
Their leaving thus the cause to sink,
Will make their memories to stink.

POEM

On the religious Cheats of some Burgess Oaths, the wing when they agree, and when they disagree with the Oath of our Solemn Covenant, National and Solemn League.

A [illegible]
Of [illegible] light was,
When [illegible] reformation,
Was the [illegible] of this nation;
And had the [illegible] of the laws;
There was no [illegible] cause,
The burgess Oaths in their close blinks,
Them with our [illegible] clinks,
Then both these Oaths, might sworn be,
With perfect unanimity,
Without the least mil application;

Or any mental reservation.
But when this national profession,
Changed was into defection
From Presbytrie, to prelacie.
Then these could not well sworn be;
Unless with great equivocation
To the then national profession
Because the covenanted cause
Had not the sanction of the laws.
Our covenanters then refuse
Our covenant thus to abuse,
Because they then did well foresee,
That prelacie, and presbytrie,
In one bond could not sworn be,
Without a contradictione
Thus they withstood with all their might
Till six hundred and thirty eight
When reformation took the field,
And caused prelacie to yield
And then the covenanted cause
Obtain'd the sanction of the laws.
When prelacie obtained power
With its five articles,
The Burgess Oath,
Then with our
Till prelacie
And got the
The carved work
By making rescissory laws
Which stand in force against that cause
In body of our Scottish laws,
Our Covenants as you may see
Now want legal authoritie
Except rescinding of some acts,
Which made them treasonable facts.
Now this national profession,

Which took place, since the revolution;
Is not the covenanted cause,
According to reforming laws,
Now both these cannot sworn be,
Without a contradiction;
The covenants above detected,
The Burgess Oath makes no objections;
'Gainst present national profession,
Tho' standing mixt with much transgression,
Our covenants make many bows,
The Burgess oath takes all in a clause,
I wonder what professers mean,
To throw so much mire in the eyes,
Of this present generation,
And yet pretend to reformation,
In saying their Burgess they swear,
The Burgess oath, without all fear,
Of making void,
Of it to national Profession,
When still the principal intention,
Of Burgess Oath, within this nation,
Still supposes religion,
To be this nation's profession,
But now
Differs wide
Therefore this
Hath lost its
Yet some will
As make it clink with reformation;
This is but a politick sleight,
For one to make a wrong thing right.
He who thus ventures truth to deem,
Smells of his holiness at Rome,
Of sacred oaths they make a mock,
Who turn them like the weather cock.

About to every new profession,
That takes place, within a nation.
The Burgess Oath as you may see,
Hath been applyed mutually,
To Presbytery, and prelacie,
What time each had ascendancie.
Such who to Burgess Oath do stick,
I think themselves they contradict;
If things together be compar'd,
Their own feet fast they have ensnar'd.
When they our sacred bond did pen,
If I the story right do ken;
They made their composition fit,
Our time, and circumstance to hit.
By which they testimony bear,
'Gainst such, as the old bond do swear;
And yet the matter have not broke,
Following the footsteps of the flock.
But Burgess bond they will not fit
Our time and circumstance to hit.
By no means they the same will swear;
Although it should their conscience teiter.
Hence now they seem to contradict
Their former actings, very quick.
To former acts they have consent,
Which say all Oaths to Government;
Do now our covenants exclude;
But now they have changed their mood,
Our covenants stand in their lands,
As a touch-stone, to try all bands,
If any with these disagree;
Consider what's the penalty.
In solemn bonds which you may see,
Founded on sacred history.
Now swearing the religious clause,
Of Burgess Oath without a pause;

With Covenants cannot agree;
Without a contradictorie?
Becauſe of its mis-application,
To preſent national profeſſion;
As ſtanding mixt with much defection;
And eſtabliſht with the legal ſanction.
Therefore this Oath reſpecteres,
Both upon it's whites and
Conſidered ſubjectively,
And manag'd with activi
By ſuch, who ſit now at the helm,
'Gainſt covenants making a
This oath by it's application
To preſent national profeſſion;
Excludes a work of reformation,
And yet ſwears to the eſtabliſh religion,
As ſtanding in its full connection,
With our national defection,
Abjuring nought ſave Popery,
As in this Oath you clearly ſee;
To any tolerated ſect,
By no means will it give a check,
Deponents now at a command,
Do bind themſelves, both foot and hand,
All this hoch-poch, ſtill to defend;
Continually to their lives end.
By which they ſtand faſt in their ſtation,
As Bars in way of reformation.
But if our covenanted cauſe,
Had once the ſanction of the laws,
And were this national profeſſion,
There would be no mis-application,
Of Burges Oath, which then would clink;
I wiſh we once had that clear blink.
Theſe things are ſaid on forty nine,
I add no more for want of time.
Dec. 9th, By a well wiſher to the cove-
1749. nanted cauſe

Page 3. Line 3. for Us, read Its.